UNITY

FREEDOM. FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

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Reflections on Death

By SYDNEY STRONG

The Negative Aspects of Humanism

By CURTIS W. REESE

The Coming Religion

By NATHANIEL SCHMIDT

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVII MONDAY, MARCH 29, 1926 NUMBER 5

FOR ELIZABETH GLENDOWER EVANS

[On Her Seventieth Birthday, February 28, 1926]

While down the angry avenues of strife
The maddened leaders of the legions cried
In War's hot holocaust, reckless of life,
And at the gates of Hell the millions died
Shouting: "They shall not pass!"

Here in our midst, faithful, scornful of scorn,
Alone, against a holocaust of hate
A woman wearing years, not by years worn,
Outstood the madness at the Law's steel gate,
Calling: "They shall not hang!"

And in her face, behind her voice we hear
Zenobia's challenge to the lords of Rome,
Hypatia's hate of ignorance and fear
Still vibrant, thrilling through our paltry gloom
Singing: "Truth shall not die!"

Brent Dow Allinson.

Events in South Africa are of central importance oday in any understanding of Gandhi and India. These events all turn upon the so-called Color Bar Bill, which threatens to undo so much of the work achieved by Gandhi in his great non-cooperation campaign from 1894 to 1914. The Bill is defended by its advocates, of course, with a fine show of love for the Indians and for the natives of the soil. But as a matter of fact race prejudice and capitalistic interest are here combining in the good old-fashioned way to condemn the colored people of the country to the position of the under-dog in society. In the case of the Indians, the aim of the South African Government is patently to brand them with the mark of helotry, and to drive as many of them as possible out of the land. It is interesting to note that General Smuts, once the persecutor of Gandhi, is protesting and fighting against this infamous movement. Meanwhile, India is bestirring herself. "From the tops of the Himalayan Hills," writes a personal correspondent, "down to Cape Camorin in the south; from the far fields of Bengal to the deserts of Sindh, there is not a soul that has not felt this humiliation, and resented it from the depths of his heart." "To Gandhi," continues this correspondent, 'the South African Bill has come like a bolt from the blue that does not give him rest and peace in his retirement." What we have here, of course, is one more crime of imperialism—and one more madness, too! For if anything is needed to unite the Indian people in one more great outburst of revolt against English rule, like that which followed Amritsar, here it is. At this distance it is practically impossible to know all that is going on in India, much less to know what is in the mind of Gandhi. But we have conviction that the Mahatma feels that another and even greater period of organization against the British *Raj* is just ahead, and that he has retired that he may make physical and spiritual preparation for his new ordeal of leadership.

The English government seems resolved to settle the coal question in that country for good and all. The Coal Commissioner, which reported this month to Parliament, advises that all palliative measures, like that of the dole handed out to the industry last fall to stave off an impending disaster, be ended forthwith. At the best these measures only postpone the inevitable day of reckoning, which is only made the more catastrophic by delay. In place of mere devices for keeping things going—i. e., for evading issues and avoiding decisions —the Commissioner recommends the purchasing of the mines—the royalties in the ground, the raw fuel awaiting development—by the government, and then the leasing of these rights so acquired to private parties for operation. This recommendation is drastic, thorough-going, and, to our way of thinking, eminently wise as the next step in the solution of one of the most vexing problems of our time. Of course, it presents practical difficulties. Where is the English government going to find the money to buy these precious royalties? More serious still are the political difficulties unsolved. Thus, the report by no means satisfies the Laborites, who want out-and-out naturalization, and it is pretty certain to displease the Tories who are of course opposed to any entrance of the nation into the coal industry. On the other hand, the situation is critical, something must be done, and our English cousins have a marvelous genius for doing "the next thing" without regard for abstract theory or ultimate logic. We rather expect this report to take form in some kind of sweeping legislation. Meanwhile, it is interesting to contrast this situation in England with the corresponding situation in this country. We also have our coal crisis—but we are quite content to do nothing. Our faith is boundless that the Lord watches o'er his own.

What is the matter with the Italians these days? Yesterday they were producing leaders who were like the towering chieftains of Homer. Think of Gari-

baldi, a hero wrought of the mightiest epic stuff; Mazzini, apostle, martyr, saint, all joined in one; Cavour, master mind among the statesmen of his day; Massimo D'Azeglio, artist, scholar, and true patriot; Manin, dauntless defender of the Venetian Republic; Victor Emmanuel, a king in person as well as title! These were heroes in the heroic age of modern Italy. Even the lesser men of the next generation were not unworthy successors. Crispo held the stage not ignobly with Bismarck and Gladstone; Humbert was a sovereign of dignity and power; Ferrero was in many ways a great historian. But look at the men who represent Italy today in the minds of common people! The king, another Victor Emmanuel, but no more comparable to his immortal namesake "than I to Hercules"; d'Annunzio, a degenerate poet, mad with the lust of fame and power; Papini, screaming egotist, author of the most vulgar and worthless life of Jesus ever written; and Mussolini, a potentate as cruel as he is cowardly, as dangerous as he is degrading. These are the typical Italians of our day—the men who speak the language, carry the glory, and determine the destiny of that land once honored of all true lovers of beauty, romance, and valor. Heroes have been displaced by clowns; an epic has been rewritten into an *opera bouffe*. If there be one true poet left in that unhappy land, let him speak as Wordsworth spoke to England in 1802:

> It is not to be thought of that the Flood
> Of British freedom, which, to the open sea
> Of the world's praise, from dark antiquity
> Hath flower, "with pomp of waters, unwithstood,"
> Roused though it be full often to a mood
> Which spurns the check of salutory bands,
> That this most famous Stream in bogs and sands
> Should perish; and to evil and to good
> Be lost forever. In our halls is hung
> Armoury of the invincible knights of old:
> We must be free or die . . . .

Nothing is sacred when war is involved. The church? O, no! a church is closed if its message is pacifistic, and shot into a heap of ruins if it happens to be in the line of fire. The Bible?—the commandment, "thou shalt not kill," must not be read in the public schools (see "Jottings," February 8) lest it interefere with war and preparedness for war, and the Sermon on the Mount must be suppressed as a seditious document. Property? nothing more sacred than property! —yet it is swept away like so much refuse when the trumpets blare and the armies march. Life? the least sacred thing of all is life, as witness the more than ten million lives wantonly slaughtered from 1914 to 1918. A woman's honor? it is to laugh! Why Germany was ordered to supply women for the French brothels during the years of the Rhine occupation. War is a monster to whom nothing is sacred. He devours everything—property, life, honor, "whatsoever things are true, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report." Yet is this monster, War, himself sacred. He seems by some spiritual miracle to take unto himself the sanctity of all that he destroys. To denounce War is disloyal; to interfere with his equipment or sustenance is seditious; to refuse to serve him is treason; to refuse to bow down and worship him is blasphemy. War is today our deity, as patriotism is our religion. And woe be unto the man who here is heretic! It is interesting to note that such religious persecution as still survives in the world is directed against the man who is faithless not to Christ but to Caesar. We may repudiate Christ if we so choose, but not Caesar if we would escape prison, torture, and death. Strange! this complete reversal of values, this utter triumph of all that is most cruel in the soul! For ourselves, we repudiate war. We will have nothing to do with it under any circumstances or to any end. Ours is the uncompromising attitude which, to quote Arthur Ponsonby, "will make a man when he hears rumors of war say *No* without knowing the facts, which indeed he can never know however much he may try." (See "Now Is The Time," page 20.)

We have our prejudices. We are ashamed to confess it, for prejudices are never defensible in terms of reason, and we want to be a reasonable person. But the fact remains that we have our prejudices—or at least a prejudice! Thus prejudice has been stirred afresh within us by the simultaneous publication of two books—one, "The Intimate Papers of Colonel House," and the other, a biography of Murray Crane, late Senator from Massachusetts. Both these men, the whole group of men which these two distinguished and irreproachable figures so perfectly represent, have always been anathema to our very soul. The type, of course, is familiar—the man who works behind the scenes, who never comes in by the front door or sits in the front parlor but always uses the back door and occupies in the kitchen, who tip-toes and whispers and nods, who seldom or never appears in public or makes a speech or leads a campaign but pulls all the wires and gets things done. So far as we can make out, we have no prejudice against individual men of this type personally. Colonel House is not only a very able man, but also a man of absolute integrity and devotion; Murray Crane had fidelity and charm, and resources of human kindness, which made all men his loving friends. What we object to, with a passion which is almost ferocious, is the place which such men arrogate to themselves in a democracy. If there is anything fundamental in the government of a country like ours, it is that everything shall be open and above board. If a man is exercising great power, the people have a right to know where he is, and what he is doing, and why. If he is determining policies, and deciding issues, and choosing officials, he should carry the responsibility of such action, so that the people may suitably reward or punish. After all, a democratic government is supposed to belong to the people, yet these men, without mandate of any

kind, intrude like secret dictators or kings' favorites, and determine the destiny of nations. Not legislative chambers or executive offices are the seat of government, but hotel rooms, dinner tables, and backstairs. Not laws and proclamations are the substance of history, but private letters, personal diaries, and memoranda. The whole thing is intolerable—not remedied a bit by the disinterested character of the Houses and the Cranes. With all due respect for such men as men, we believe that the furtive, cat-like creatures, hiding in the shadows, must go, if government in this country is to be sound and wholesome.

President Lowell, of Harvard, told members of the Harvard Graduate Schools Society, in an address on March 7th, that church attendance in this country has declined because of "a decrease in antipathy and bitterness between the various religious sects"

Man is essentially a combative animal, he asserted, and the increase in respect and cooperation of our various denominations has caused many church followers to lose their interest in religion.

This statement interests us enormously. In the first place, we note that President Lowell takes for granted what we have always insisted in these columns, that church attendance is everywhere declining. Ecclesiastical officials deny it, ecclesiastical "statistics" disprove it, but honest and observing men know it. Church congregations, with few exceptions, are getting smaller every year. Secondly, President Lowell offers an explanation of this phenomenon which is as significant as it is novel. Cooperation and friendliness between the denominations, he says, has caused many people "to lose their interest in religion." In religion! In heaven's name, what *is religion?* According to President Lowell, religion is "antipathy and bitterness between sects." Which is just the kind of religion, of course, which is represented by our whole denominational system of Protestantism! Denominations exist for no other purpose than that of fostering rivalry, organizing competition, cultivating "antipathy and bitterness" in the hearts of men. The moment that this purpose is abandoned for any reason, denominations have no reason for being, and the people recognize this fact by turning away from the denominational churches and getting interested in something else. Denominationalism, in other words, is doomed, just to the extent that religious antipathies and hatreds are doomed. But such antipathies and hatreds, in any real sense of the word, are not *religion!* President Lowell, as a matter of fact, was not talking about religion at all, but only about denominationalism—two very different things. Real religion is the very cooperation which he sees to be so fatal to the sectarian institutions. Fortunately, new churches are appearing to express this real religion—community churches!—and these will save the day.

Reflections on Death

The Christian world is now celebrating the events leading to Easter. It is an appropriate time to note that the treatment of death by Christians is generally a block in the road to faith in immortality.

We would refer to a few of the "stones" which must be removed from the mouth of the sepulcher before immortal love can emerge in glory.

Christians generally make more fuss over death than over life. Ten times more money is spent for funerals than births. In Australia there is a bit of legislation called the "baby bonus" which involves the payment of $25.00 into the home upon the arrival of a new born child. This, even in Australia is looked upon by thousands as an astonishing piece of extravagance. An American Congressman suggested that it might be suspected of Moscowits. The undertaking business must be an excellent one, judging by the capital and equipment invested. If as much thought were spent upon better burial as upon eugenics (praise the eugenics) all human life would be profited. By better burial is meant less paganism, less extravagance, less indecency, less hypocrisy. In death and funerals man indulges in so many forms of mortality, how can faith in immortality find easy root to sprout?

Universal cremation would increase faith in immortality, especially if the process were not commercialized by priests and merchants, as sorrow and death so frequently are.

Man is a strange creature. He builds extravagant monuments and mausoleums, thinking in his vanity that he is keeping alive a memory, or something, whereas the effect is exactly the opposite. He is by such actions only perpetuating mortality, never immortality. He also builds his biggest monument to death, e. g., to the biggest murderers of life. If a thousand men die on a certain spot, there is erected a big marking-stone—not in warning, but in glory—or if perchance it be ten or twenty thousand, he calls it a "victory" and erects a monument where generations to come may worship. . . . To eliminate such strange inconsistency would be to raise the stock of faith in immortality a hundred per cent. It is a "stone" which needs to be rolled away.

Our idea is that man must treat death in a radically different manner in order to increase faith in immortality; for a living faith is rooted in life not in death, in ethics not in creeds. This means, of course, that he must change his ways of cultivating faith. How can he expect to live at "a poor dying rate" and then enjoy a glorious finale? The church services of Christendom, throughout the year, are generally gloomy and "lugubrious"—as someone once described a London

daily—and then the people, on Easter Morning, are asked to rise and shout for joy. . . . How can they shout for joy, without practice throughout the year? They have no voice. The general practice of Christians belies their professions. How can the "fear of death" be broken while nearly the whole year is spent in riveting the chains of death?

Death is a good thing, and not the "great enemy." Our children should be taught that death has as good a part to play as has birth. All attempts to keep the dead alive by building monuments, erecting shrines, writing biographies of the dead, organizing societies around the dead, should be discouraged,—and this in the interests of progress and life. One may even question the motives of those who keep the dead alive,—we should at least question their good judgment. Those who do this generally have little part in the activities of the present.

The commercialization of sorrow in time of death is a blow also to faith in immortality. How can a clergyman teach faith in immortality, when he shows as keen an interest in the size of the "burial fee" as he does in the size of the "wedding fee?"

The projection of mortal social distinctions beyond the grave, by Christian people, does not rob "death of its sting" but instead adds to unbelief. We recall how our democratic soul (and rightly) was shocked to discover that a "non-conformist" could not have his "mortal remains" planted in an Anglican church-yard, and that Roman Catholics would not have anything to do with Anglicans, when all were "dust"—and as for the Jew, the progenitor of Christianity, he had to go off by himself, to rest in peace in death. All this shocking projection of mortality beyond the grave of course reduces the supply of faith in immortality.

There is a beautiful cemetery in Melbourne, where the dead are all put to rest according to scientific social rules that might obtain at the reception of a new Governor-General. As you enter the splendid Gateway of this City of the Dead you notice that on the right repose the Anglican dead; immediately on the left the Presbyterian dead; a little further back, but in a good position (as a realtor or landscape artist would say), come the Methodists; then, each in their ecclesiastically social turn, come Baptists, Congregationalists, Adventists, Disciples, etc., and in a quiet nook, of course, lie the Quakers. When we stood at the gateway, our mind went forward to the Day of Judgment, and we wondered whether Gabriel's horn would awaken each set in their order? and they would come marching out, in "correct" formation? . . . Such "worldly" social projection into the graveyards decreases faith in immortality. Or, go to France. A French cemetery is the deadest place in the community. And in America, our social sets go off by themselves to be buried. The flagrant, crude manifestation of materialism—among Anglicans, Catholics (Greek and Roman), Protestants—in their attitude toward the dead is a "stone" big enough to prevent the emergence of faith in immortality. No wonder cremation makes such slow progress in the midst of materialists. We are not afraid of Marxian materialism, but are afraid of that materialism that masquerades under the garb of religion.

These words suggest why Jesus—the World's Best Man—has produced so much faith in immortality. Gandhi—the best man in the world—in a similar way produces faith in immortality. It's their *personality* that was not made to die, that speaks immortality in every word and act. The more people know about persons like Jesus and Gandhi the more they have faith. Faith does not rest upon authority, nor creed, nor book, but upon the witness of a holy life. Faith does not arise out of meditation, nor from fasting, nor from pilgrimages, but from touching life, a life, the life, that awakens our deepest approval. When out of the background of an almost universal hope, one comes in contact with an immortal person, he "knows" enough of the future, that forbids worry and produces reasonable expectations. When he touches a life like that of Jesus or Gandhi, he assures himself that it will take eternity to work out all there is in such a life. The popular taste for flowers, fuss and monuments disappears in the presence of immortal love. The face of a child carries in it intimations of immortality—even more the life of a man, whose activities have not degenerated from the "vision splendid" into the "light of common day." It's the sight of an immortal life that produces faith in immortality.

One cannot over-emphasize the fact, that the greatest amount of mankind's faith in immortality has clustered around a life—that of Jesus. If there is any proof of another realm beyond, such a life as his is the best proof.

In order, therefore, to indulge a hope in immortality, it is urged that the power of the brute, the pagan, over us be reduced to the minimum—"the stone be rolled away"—and that the fellowship of the great souls of the race, past and especially present, be sought. ***If we wish to live let us cease consorting with the dead.***

SYDNEY STRONG.

MAHATMA GANDHI

He stands beside the ancient sepulchers,
A figure clothed in patient swordless might
With justice for his creed and simple right,
And lifting up his prayerful face confers
A strength of soul to stay the tyrant's curse!
He braves the line of spears along his sight,
The pointed helmets nodding for the fight;
While o'er his head the death-winged motor whirs!

He speaks across the dimness of the years
To generations mouldering in the dust
And bids their slumbers be long sleeps of peace;
To golden drops has turned their rain of tears
Since Love has conquered as it ever must
In hands, in kind persuasive hands like these!

LESLIE CLARE MANCHESTER.

Cassadaga, Florida.

Jottings

Reports from India tell of Mahatma Gandhi's serious illness. He has been suffering from high fever, and is much reduced in strength; his weight, when last taken, was only 97 pounds. Doctors advise him to take a complete rest, yet in his retirement he works 18 hours a day—spins on the Charkha, dictates his articles, and answers his letters. His distress over the South African situation (see editorial in this issue) is greatly aggravating his condition.

A letter from well-informed quarters in England brings us the news that "Scott Nearing was only allowed to land in England upon George Lansbury's going bond that he wouldn't open his mouth while here." This looks as though there were some Secretary Kelloggs loafing around Westminster.

Denmark is steadily and bravely pushing forward the cause of disarmament. Her lower house has voted to abolish her army and navy, and prospects are excellent for the ultimate enactment of this measure into law. Here is one heartening indication that there are people in the world who recognize that disarmament means *disarmament!*

"During the war I was interested to meet a colored Admiral of the French Navy who was, in fact, a full-blooded Negro and, I was informed, a good sailor and disciplinarian."—Lieut.-Commander the Hon. J. M. Kenworthy, R. N., M. P.

In quoting the above, we are interested not in demonstrating that "a full-blooded Negro" may be "a good sailor," which ought to go without saying, but rather in showing that a country in which Negroes are the social and professional equals of whites, somehow manages to survive.

Upton Sinclair's letter, accepting the nomination of the Socialist Party for the governorship of California, is a document well worth reading. "I welcome the opportunity," he writes, "to recall the people of this state to the principles of the American Revolution." His first job will be to teach the people that there actually *was* such a Revolution.

We read with regret of the sale at public auction of some fifteen thousand love letters written by Juliette Drouet to Victor Hugo. Of these letters, Hugo wrote to her, "Our life is in your letters day by day, thought by thought." If our readers would know how we feel about a thing of this kind, let them read Oscar Wilde's great sonnet on the sale of certain letters of John Keats to Fanny Brawne.

J. H. H.

The Negative Aspects of Humanism

The current discussion of Humanism renews my conviction that discrimination is a most important mental process. There can be no profitable discussion of a subject without clear understanding of the issues involved and the distinctions between these issues and similar ones in older discussions. Whatever Humanism is or becomes on its positive side, there is no excuse for misunderstanding it on the negative side. Interested persons should read the records of Protagoras's discussions. They should read Schiller, Haldane, Hobouse, Dewey, and Sellars. There is no good reason for the current grouping of Humanism with Materialism, Positivism, Rationalism, and Atheism.

Consider briefly—but I hope discriminately—the negative aspects of Humanism.

1. Humanism is not Materialism. Materialism is the doctrine that things as they now exist are the result of "the fortuitous concourse of atoms." It is properly contracted with Animism. It is mechanistic, not spiritistic. It belongs to the pre-electron period. While the mechanistic hypothesis of Materialism has served a useful purpose in scientific experimentation, it is now regarded by competent physicists as an inadequate hypothesis. In the realm of psychology and sociology, Materialism breaks down utterly. At no time from Protagoras of the Fifth Century B. C. to Schiller of today has any responsible Humanist identified Humanism with Materialism. Humanism holds the organic, not the mechanistic or materialistic view of life.

2. Humanism is not Positivism. Some of our English Unitarian visitors of last year seeing the similarities of these movements and not noting the essential differences, identified Humanism with Positivism. Some of our Rationalist friends are guilty of the same error, even to the point of taking the entire Positivist system and styling it Humanism. Positivism is a highly artificial system outlined by Comte, which substitutes the "worship of Humanity" for the "worship of God," "the immortality of influence" for the "immortality of the soul," etc.

Humanism, on the other hand, holds that "Humanity" is an abstraction having no concrete counterpart in objective reality, and that influence far from being immortal is a highly transitory thing. To Humanism "worship" means the reverential attitude towards all that is worthful in persons and throughout all of life, a wistful, hopeful, expectant attitude of mind; not abjective homage to either "Humanity" or "God."

As to immortality, the Humanist shifts the emphasis from *longevity* to *quality*. But Humanism encourages research in the realm of the spirit. In his "Studies in Humanism" Schiller devotes a chapter to the most sympathetic yet critical discussion of "Psychical Research."

3. Humanism is not Rationalism. Historically, the rationalist belongs in the group with the intellectualist, idealist, absolutist; not with the realist, behaviourist, humanist. "Reason" is Rationalism's God,

just as "Humanity" is Positivism's God. Humanism finds neither absolute "Reason" nor "reason" as a faculty of mind. But it finds intelligence as a function of organisms in various stages of development. To Humanism, dependence on "the Reason" is as fallacious as dependence on "the Bible" or "the Pope." Humanism's dependence is on intelligence enriched by the experience of the years; and it knows that intelligence is not an infallible source of either knowledge or wise conduct. Rationalism is dogmatic, Humanism is experimental.

4. Humanism is not Atheism. This is the crux of the present controversy. Humanism is not very distressing to the most conservative Liberal, provided only it is not Atheistic. It would require an expert analyst to uncover the cause of the conservative Liberal's fear of Atheism. For this epithet has been hurled by the orthodox at the head of Liberals for centuries and without the slightest injury resulting. The radical Liberal Humanist is inclined to say, Very well, if Humanism be Atheistic, so be it. But in point of fact there is not the slightest ground for calling Humanists atheistic.

Atheism is properly used as a *denial* of God. It is not properly used as a denial of a personal, transcendent God. It is not properly used to describe monistic and immanent views of God. Certainly Spinoza, "the God-intoxicated Jew," was not an Atheist, neither was Emerson. If and when the Humanists deny a personal transcendent God they are not Atheists any more than was Spinoza or Emerson. But as a matter of fact the Humanist attitude towards the idea of God is *not that of denial* at all, but *that of inquiry*. He is not even agnostic, which implies a static attitude. He is questful; but if the quest be fruitless he still has his basic religion intact, viz., the human effort to live an abundant life.

CURTIS W. REESE.

The Coming Religion*

In its essence the religion of the future must of necessity be what it has been in the past. It will not be something absolutely new or entirely different, retaining the name, but without the substance. In that case it would no longer be religion, and some other name should in all honesty be given to it. The factor in man's life which we would envisage as the coming religion can only be a fresh expression of what religion fundamentally is. It is something to which the formula *quod semper, ubique et ab omnibus* applies. But it cannot be said of any historic form of religion that it has been held "always, everywhere, and by all," nor can such universality be assumed of anything we have in mind. There have been aspirants to universal dominion, but no organized form of religious life has ever realized its ambition. Some of the old organizations will long continue, and new ones will no doubt appear having little in common with the ideals we may at present cherish.

It is important to distinguish between form and substance, and to define religion in such a way as neither to exclude from it anything that really enters into its character nor to include in it anything that does not necessarily belong to its nature, but may be foreign, indifferent, or even hostile to it. Some attempts at definition have failed because religion was made synonymous with a particular form of religion, some because its complex nature was not realized and one aspect emphasized at the expense of others. Religion is not identical with Christianity, or Judaism, or Islam, or Buddhism; still less with Catholicism or Protestantism, orthodox or reformed Judaism, Sunna or Shi'a, Hinayana or Mahayana. Religion is not monotheism, for some religions are polytheistic; it is not the ism; for some religion are atheistic. It is not a belief in immortality; for while some religions have looked upon the soul as independent of the body, existing by virtue of its constitution from eternity to eternity, and others have regarded the soul as so closely linked to the body that the latter must be preserved or restored in a resurrection of the flesh. One great religion has denied that there is a soul at all and sought deliverance from existence itself.

Religion is more than a belief, and no belief as to the future has been universal. Nor is religion, as it has recently been defined, an assimilation to the cosmic order. Christianity does not seek assimilation to the cosmic order which, in its judgment, includes an evil than can never be destroyed, but to a divine being revealed in a historic personality: and Buddhism does not seek assimilation to, but rather escape from the cosmic order. Obviously, religion cannot be so defined as to leave beyond its bounds Christianity, the religion of self-sacrificing love, or Bunddhism, the religion of pity.

In the religions of India the stress is laid on knowledge. There is indeed discipline, and nowhere in the world more rigid, and there is a bewildering variety of cultic performances; but these are means to reach an end, and the end is the vision of ultimate reality. Esoteric insight was what the Gnostic systems sought. An early Christian writer put on the lips of Jesus the statement: "This is eternal life, to know Thee and him whom Thou has sent into the world." To an ancient Christian creed was added the solemn warning that any one who failed to accept its marvelously acute and carefully balanced definitions would without a doubt be eternally lost. So essentially is religion, in this view, bound up with what is known, or supposed to be known, that confession of faith in it is made the condition of salvation. Another early Christian maintained that "pure religion and undefiled is to visit widows and orphans in their affliction and to keep oneself unspotted of the world." This shifts the emphasis to moral conduct, and without morality there can be no true religion. Religion must express itself in moral relations. But religion is not the same as morality. Its nature does not exhaust itself in conduct. One often hears it said that all that counts is how a man acts, and that it does not matter what he thinks, or how he thinks. This is not so. Religion has to do with a man's thinking as well as with his actions. When Schleiermacher said: "It is the heart that makes the theologian," he rightly called attention to the important part played by the emotions in religion. But by theology we understand today the branch of science that deals with the phenomena of man's religious life, and by theologian the scientist who works in this field.

*An address delivered at a public mass meeting in celebration of the 100th anniversary of the Community Church, New York.

His labor of collecting, observing, classifying, verifying and explaining these phenomena is not a function of his feelings, but of his reasoning faculty. If by the theologian is meant a person of especially pronounced religious character, it must be recognized that religion is not only a matter of the heart, but also of the mind and the will.

It is not always easy to find the derivation of a word or possible to determine the meaning that should be assigned to it by its etymology. Cicero derived the Latin word *religio* from *re-legere,* "gather anew," "recollect," "take up a thing to give it fresh attention." This is a doubtful derivation, though Cicero had in mind an important aspect of religion. Lactantius, with more probability, derived it from *re-ligare,* "bind," "attach." The idea of attachment is good; but what is its nature? Certain terms in other languages which we very properly translate religion primarily signify "fear," "hope," "judgment," "reverence" or "illumination." Usage must decide; but words are loosely used. A highly technical definition is seldom satisfactory. It, too, is apt to hedge out as much as it hedges in, and its air of accuracy makes this appear less pardonable. Perhaps a very simple definition may suffice, at least for our present purpose. *Religion is devotion to the highest.* Devotion implies a reverent and intense direction given to thought, volition, or feeling, or all of these. In religion, all of them are directed toward the highest. That which is absolutely the highest, the most perfect, cannot be comprehended by finite intelligence, cannot be consciously present as object of the exertions of the will, cannot be immediately reached by the emotions. The highest can only be that which appears to man as the highest, temporarily or more permanently, with various degrees of adequacy. Religious devotion is the direction of the mind toward truth, of the will toward duty, the thing to be done, and of the heart toward harmony, beauty, beatitude.

If this is religion, we should expect to find it in all stages of the religious development. Nor are we disappointed. When primitive man was aware of some peculiar quality or power in a certain object, bowed down before it, held it to be unapproachable, untouchable, inviolable, felt it to be akin to himself, though greater, knowing more, and capable of mightier deeds, sought to discover its will in order to impose it on himself, endeavored to share its experiences and imitate its actions, and adorned himself with some fragment of its body or symbol of its being, we call it manaism, tabuism, totemism, animism, creationism, divination, imitative magic, fetichism. But it was his religion; and at bottom it is ours, not only because of the survival of such conceptions and practices in altered form, but because, like ours, it was a devotion to what to him was the highest. While all religion has the same origin in the impression on man of objective reality and a sense of dependence and obligation, it has assumed various forms due to the peculiarities of physical environment, psychical development, and social conditions. While it has grown in harmony with the same laws of evolution, these modifying elements have led it into different directions.

To the ancient Chinese the overarching sky seemed to be the highest, and his society the heavenly kingdom which in its ordered life should represent its celestial pattern. Hence his conservatism and emphasis on proper conduct. The subtle intellect of India sought to remove all limitations from the highest, making it an abstraction, and even a negation. This led from polytheism through pantheism to atheism; from personal obligation to, and communion with, the divine to recognition of the redeeming moral law and the impermanence of what is, from the joy of the senses to the ecstacy of suppressing all sensations. The stars in their law-bound courses represented to the Babylonian the highest; while the Egyptian tended to a solar monotheism, and stressed the hope of permanent survival near the source of light, and heat, and life. To the Persian nothing seemed higher than the personified principle of creative power, light, wisdom and goodness, and to cooperate on the right side in the tragic conflict between good and evil. The Canaanite seems to have been especially attracted by the mysterious relation of the active and passive, the male and female principle in nature's life, and showed great willingness to undergo terrible sufferings in imitation and service of his divinities. On the other hand, the ancient Jew removed from his conception of the highest the female element and the close relation to nature, and regarded his unique divinity as essentially a celestial righteous man, possessed of boundless power and wisdom. To the Greek man was the highest. His gods and goddesses were beautiful men and women. Man was the measure of all things. Man was the answer Oedipus, the Greek, gave to the riddle of the Egyptian sphinx. Out of Jewish monotheism and passion for righteousness and Greek philosophy and worship of the perfect man Christianity was born. Here the highest is one in three, and three in one, and one of the three the ideal man, who has assumed our nature, shared our sufferings, satisfied the demands of divine justice, and opened the way to eternal life to all that believe in him. But it is not essential to religion that there shall be one in three, or three in one, or an ideal man, or a perfect incarnation of divinity in one man, or a satisfaction of divine justice by human sufferings, or a way to eternal life through belief in any one, however great his services may be and his claim to reverence, gratitude and love.

How can we speak of the coming religion? Is not the future a closed book, with seven seals? In one sense it is. In another sense it is not; for some of the seals can be broken and the contents revealed. Not only is this true in the field of the exact sciences which operate with objects created by the mind itself. Prediction is possible even in regard to objective reality. The recent solar eclipse was predicted. The place where the planet Neptune would be found was indicated by Leverrier. The discovery of the four-toed Eohippus was foretold. The election of Calvin Coolidge was predicted. It may be hazardous to foretell in detail this or that event in the future, and the precise date when it will occur. But it is reasonably safe to predict that, barring a cosmic accident, next Friday the muezzin will call the faithful to prayer from a thousand minarets, next Saturday orthodox Jews will assemble in a hundred synagogues and next Sunday the bells will ring in a thousand churches. A great many details could be added without fear of going wrong. We know something of the forces that are operating in man's life. We can follow some of the mighty tendencies that are at work. We can to some extent read the signs of the times. Therefore we know that a new expression of religion is due, growing

out of the past, and developing steadily in certain well defined directions.

The coming religion will be scientific. Science is certain and systematized knowledge. That is what it is so far as it is science. In this direction lies its goal. The task is never finished. We sometimes speak slightingly of the efforts of men in earlier ages to obtain such knowledge as pseudo-scientific. Rather should we bow in respect before some of these mighty structures of human thought, these manifestations of marvelous insight unaided by our instruments and rigorous methods. The difference is one of degree. Our science of today gathers the material more comprehensively, classifies it more accurately, sifts it more critically, verifies it in a more experimental way, holds its positions more tentatively. These characteristics attach themselves to all its work. Consequently they are also found in the study of the religious phenomena. The vast tradition is re-interpreted from day to day, from generation to generation. Objectively, yet with the sympathy that gives insight, this revaluation goes on. All that has formed a part of man's religious experience, so far as it can be gathered together, is taken up and given fresh attention. This ever repeated, never ending process belongs to the nature of religion. But religious thought does not remain within its own compartment. It is brought into relation with all other phases of human thought. What is found in one province of science is compared with what is discovered in another. Nothing is regarded as foreign, nothing as common or unclean. It is this integration that guarantees mental integrity, that prevents the splitting up of the intellectual life, widens the horizon, and gives the true perspective. The regard for truth will affect also the expression of it. In that form of religion we see coming in the world there will be no dogmatism, no chaining of the mind to ancient formulas, no oaths to abide by certain standards of doctrine, no preference for an antiquated vocabulary, no profession of faith with mental reservations, no ambiguous use of language, half to reveal, half to conceal the thought. The new wine will be poured in new wine-skins. The effort will be to express each conception as simply, naturally, clearly and unmistakably as possible.

The coming religion will be ethical. It will be vitally concerned with morality. It will seek to find out what is right, love it for its own sake, act in harmony with it, and commend it by precept and example. It will not assign less importance to individual ethics than the historic religions of the past, but greater. The old virtues will be extolled; new virtues will find their way to recognition. Long tried principles will be applied in new circumstances, and untried principles applied to surviving old conditions. But this ethical religion will not deal with the individual as though he were unrelated to all others. He always forms a part of a group, indeed of many groups; and one of the great tasks of the coming religion will be to elucidate the moral relations of these groups, to indicate what the proper principles are that should be followed in group activity, and to stimulate the right kind of cooperation. Its ministers will not confine themselves to doctrinal expositions, philosophical dissertations, or general denunciations of evil in the abstract, leaving the seasoned sinner in the pew without a moment's uneasiness in a peace that passeth all understanding. Their clarion voices will be heard, not only on greed and envy and lust and hatred, but on long entrenched, and tolerated, and defended evils, such as war between nations and the causes that lead to it, financial imperialism, economic exploitation of weaker peoples, an unrestricted private capitalism, and discrimination on racial and ethnic grounds, and violent strife between social classes as well as its causes; oppression, servitude, poverty, disease, ignorance. They will realize that man does not live by bread alone, but also that man cannot live without bread. Epictetus, though a slave, was inwardly more free than Domitian on his throne; but slavery as an institution has done untold moral injury to slaves and masters alike. Virtue may live untainted in the midst of slums, character may shine resplendent in a dungeon, the glory of the martyr's faith may rise above the flames of the stake; but slums, and jails, and stakes tend to degrade a society, and acquiesence in the starvation, cruel treatment, and persecution of our fellowmen sears the conscience. Those who will speak on behalf of the larger justice will not be a separate class. There will be no clergy in the coming religion; nor will there be any laity. All will be fellowworkers.

The coming religion will be aesthetic. It will make its appeal strongly to the emotions, not half-heartedly, apologetically, shame-facedly, as though it were a disgrace to have a heart, illegitimate to long for happiness, and not quite proper to love beauty. It will recognize the tremendous importance of the feelings, their influence on will and thought, their need of guidance and control, their claim to satisfaction, the harmony and well-being their depth and purity and refinement bring. In its devotion to the highest, the heart will seek through every realm of nature and everywhere find manifestations of the order and beauty for which it longs. In man's art, imitating, varying and transcending what is found in nature, there is a powerful urge in the same direction. In one way or another, man has always through his art reached out toward the realm of the ideal. The past is rich in witness to this and its testimony becomes precious to us in the measure as our minds are freed alike from prejudice and superstition. Without attaching any fictitious values, we may enter into the spirit that created immortal works of art as an expression of religious devotion. The coming religion will in course of time have its new architecture, sculpture, painting, dancing, music, poetry. It will sing itself into the heart of man. Its worship will be worth-ship, recognition of the worth, potentially of all, more fully realized in some whose spiritual leadership in different paths is a deep source of gratification. There is a sacred mysticism by which we can live in the lives of others and ascend together.

The world we live in sometimes fills our hearts with sadness. Its discords jar upon our feelings. We seek in vain for peace. Our efforts are frustrated. When we would walk most steadfastly, we stumble and we fall. Error and superstition flourish in our own gardens. We rend a veil to find another veil beyond. We strike the adamantine walls of the unknown and hear but the mocking echoes of our futile blows. Yet we can see that through the ages, in spite of all that is not true or good or beautiful that has allied itself to religion, it has still been the greatest force in the life of man. And we may humbly trust

that, notwithstanding all that is wrong and weak and ugly in ourselves, the dominant note is still devotion to the highest. The dawn is rising. We can feel the powers of the age to come. The unconquerable hosts are gathering. The coming religion is a new wave of thought and deed and joy, lifting mankind again.

NATHANIEL SCHMIDT.

The Community Church News.

A Program for Disarmament

The approaching meetings of the preliminary international conference on disarmament, to which President Coolidge, with the approval of Congress, will send an American delegation, offers a welcome opportunity for American friends of peace, of which they should be quick to take advantage. It will be recalled that at the time of the Washington Disarmament Conference in 1921, the impressive demonstrations of many groups of American citizens impelled Secretary of State Hughes to make far more advanced proposals to the conferees than he otherwise would have done, and were largely responsible for whatever measure of success that conference on naval armaments achieved.

The present problem confronting the United States, in going abroad to participate on Continental soil in the considerations of the intricate questions involved in any attempt to achieve disarmament of land and, we hope, aerial forces, is immensely more complicated. It is, therefore, all the more necessary that an American delegation to any such European conference should have a clearly conceived and fundamental program to present to the European world, a program which should become the standard of measurement by which to gauge real progress towards the goal which shall be worthy of the name American and the ideals to which this government was dedicated. What should that program be? The following suggestions are offered by way of stimulating thought and promoting constructive action by the organized peace forces of the United States on this important subject:

I.

The problem of international disarmament is not essentially, or even practically considered, a technical one. It is a moral, an economic, a legal and political one. For this reason the President should be urged to appoint not "technical experts" from the War Department and the General Staff, and not at all prominent advocates of "adequate national defense," but persons who have endeavored, in Congress or out, to promote national and international disarmament and the substitution of the processes of law and arbitration for war. Among these may be mentioned, first of all, Senator Shipsted, of Minnesota, who owes his election to neither the Republican nor the Democratic parties, and who has twice introduced into the Senate a resolution calling upon the President to negotiate treaties with all the military powers, under the terms of which the exercise of all forms of compulsory military training and service would be reciprocally prohibited and abolished.

Outside of Congress, the names of James Brown Scott, widely-known international lawyer and Chief of the Division of International Law of the Carnegie Foundation for International Peace (2 Jackson Place, Washington, D. C.), and of Salmon O. Levinson, of Chicago, suggest themselves as being eminently qualified to represent the opinion and aspiration of the American people on this subject of vital national and international concern. The former has recently been actively promoting, through the Pan-American Union, a proposed revision of international law, more specifically a codification of American international law, according to which a new doctrine is advanced, i. e., that the acquisition of all territory by the exercise of force or violence shall henceforth be declared to be illegal in the American Hemisphere, by the voluntary acceptance and proclamation of all the American Republics.

Acceptance of the principles referred to in the above paragraphs, is absolutely prerequisite to any real advice towards international disarmament. Without their acceptance, technical reductions or standardizations of national armaments on land and in the air will be found to be impossible or meaningless and not worth the time and cost involved in their preparation. In this, as in so many other matters of social relationship and reform, the radical solution is the only practical solution; compromise spells delusion and failure. With the acceptance of the principles mentioned, the gates will be opened to the gradual or rapid abolition of the anti-social forces administered by the military and naval authorities of all nations and the creation of the necessary police forces operating under law, for the defense and execution of legal processes, by the tacit approval and consent of the majority of the governed. This distinction between military and police force is an essential distinction and any international disarmament conference will fail unless and until the distinction is generally understood and made the test of its efforts. Today lamentable confusion of thought on this subject exists everywhere. The chief purpose, therefore, of the United States Government in participating officially in an international disarmament conference should be to advise the recognition and acceptance, in principle at least, of the fact that organized military force is fundamentally anti-social, selfish, destructive, futile and criminal; and that it must be abolished if civilization is to be protected, as rapidly as feasible. This is not to deny the existence of police forces, administered by civilian authority, acting under the auspices of clearly-formulated world law against war. Such law has yet to be created. It can be created. A world disarmament conference is the time and place to create it.

II.

The principal secondary effort of the United States in participating in a preliminary international disarmament conference summoned by the League of Nations, should be directed towards advocating the suppression of all forms of military conscription. This is the tap-root of militarism and of the military armaments of continental powers; without its exercise the conduct of modern warfare would be impossible. It is defended by pleas that it is democratic, that it promotes citizenship. The facts are that no democracy is possible in the organization or exercise of an army and that training for intelligent citizenship is not pro-

moted by compulsory subordination to the mechanical tyrannies of a drill sergeant or the discomfort and demoralization of barrack-room existence. It is the opportunity of the United States effectively to propose the cutting of that tap-root and its extermination, as President Wilson proposed it in the first draft of the League of Nations Covenant which he carried to Paris in 1919. The proposal is one which accords with the traditional spirit and conviction of the American people. It will find prompt support by the delegates of Great Britain and of republican Germany because the idea of state-conscription has always been odious in the sight of the individual freedom-loving British people, and the German masses rejoice openly at its abolition in Germany.

No measures of standardization or equalization of existing armaments, not even the suppression of the private manufacture of arms, of the blockade, the submarine or of chemical warfare—desirable in themselves—would so startle and advance the world as the official proposal by the Government of the United States that all forms of military or economic conscription for war purposes should be exterminated and prohibited by the joint and voluntary action of the armed nations of the civilized world whose peoples earnestly desire to live at peace. The American people in particular will be deeply disappointed if anything less than this is advocated in their name.

BRENT DOW ALLINSON.

The Study Table

A Monument to Rabbi Hirsch

This book* is a literary monument to a man who was at once a preacher—"the greatest pulpiteer produced by Judaism for a century"—and a teacher; a philosopher and a critic; a publicist and a reformer; a dreamer and a doer, a man of noble character, quick sympathies, high ideals, superior ability, wide influence, and great attainment; a man of rich and lovely spirit, who lived a good and useful life, and left his mark upon this changing world.

It is a book composed of sermons and addresses "given on various occasions in a long ministry." As we turn page after page we cannot escape the thought that we have in the volume a holy book—a book that links the past with the future. For the author was like the prophets of old time: he knew history and yet glimpsed days yet to be. He reverenced tradition, but he sent his mind running on before; it was near sunset when he reached the top of the hill, but we think he saw from its brim perhaps scores of promised lands.

Gerson B. Levi, in his Introduction, tells us that Dr. Hirsch was born in the independent Grand Duchy of Luxemburg, May 22, 1851. He was the youngest child of Rabbi Samuel Hirsch and Louise Michols, his wife. "He received his early training in the schools of his birthplace and laid there the foundations for his marvelous ability in the mastery of languages. In later years it was his hobby, during the summer months when he was relieved from the tasks of preaching and teaching, to master a new language. In this fashion he gained control over seventeen languages." Small wonder that a man who patiently and enthusiastically made so many contacts with the speech and the psychology of diverse peoples was an internationalist; "when the time of testing came he was not easily misled into the attribution of all virtues and all faults partially, and along lines of geographic boundaries. With an intense American loyalty, he was loath to permit geographic hatreds to enter his pulpit, an attitude justified by the revelations of the last few years."

"His Jewish knowledge he acquired from the instructions of his father, who ranked high as a scholar and as a philosophic exponent of Reform Judaism." It seems plain that his liberalism was a natural phenomenon, inherited and wisely cultivated.

Rabbi Samuel Hirsch was called to Philadelphia in 1866, and to this accident we owe the fact of the son's participation in the American scene; no analysis of his work would be complete without mention of this element—we must understand the importance of his introduction to American conditions while yet his mind was in the making; suppose he had remained in the little pocket community of Luxemburg—how different his story must necessarily have been! He needed room for his labors.

By the time he was twenty-one he was a graduate of the University of Pennsylvania. He "had actually played on the Pennsylvania football team." Surely we have in this phrase a key to the vigor of his character. Those first years in America must have been tremendously interesting and full.

From 1872 to 1876 he was in Germany, where Dr. Felix Adler was a classmate. Returning to Philadelphia he preached at Rodeph Shalom Congregation. Subsequently he served at Baltimore and at Louisville, from which latter city he was called to Sinai Congregation, Chicago, in 1880. "And in the pulpit of Sinai he remained, despite alluring calls to other pulpits, until the day of his death, January 7, 1923"—over two score years of loyal and loving leadership in one ever-broadening field.

A glance at the page of "Who's Who," which bears his name, provides us with some idea of how wide was the extent of his influence.

> Prof. rabbinical lit. and philosophy, U. of Chicago, since 1892; Trumbull lecturer, Johns Hopkins, 1902; editor, Zeitgeist, Milwaukee, 1880-1887, Reformer, New York, 1886, Reform Advocate, Chicago since 1894 Bibl. Dept. Jewish Encyclopaedia 1903-1906; Pres. bd. trustees Chicago Pub. Library 1888-1897; mem. Bd. of Commrs. of Pub. Charities of Ill. 1897 and since 1906; presdl. elector-at-large 1896; author of various monographs on Bibl. and religious subjects; prominent as orator on public and patriotic occasions; translator and editor of Dr. Einhorn's Ritual for Jewish Reform Congregations; contbr. to Hastings' Encyclopaedia of Religion and Ethics; leader of radical liberal religions, Jewish movement.

Into this series of abbreviations the compiler tries to compress a record as eventful as the times and as broad as humanity itself.

But the man really defies arbitrary classification. There was in him a mysterious element—a certain music—that may not be so easily indexed. We may list his achievements and catalogue his victories, but something as real as it is difficult to analyze remains to be said. Bigger than his work was Dr. Hirsch's

* My Religion. By Rabbi Emil G. Hirsch, with a Biographical Introduction by Gerson B. Levi. New York: The Macmillan Company.

personality. We have the impression that nothing that he ever said or did was more than a fragment of himself. He simply could not express all that was in him —even a long life was too short for that.

Perhaps living was enough; perhaps the mere fact of his existence was the great fact. He seems to have had a peculiar grandeur, a certain fineness, which was also simple and beautiful. He was a leader in Israel and in America by virtue of what he was by nature as well as of what he thought and did.

We make no attempt to quote from the nearly four hundred pages of his recorded utterances. These must be read as they stand to be adequately appreciated. The book brims with wisdom, with practical instruction. Dr. Hirsch's religion was a religion of humanity and progress. There cannot be too many disciples lighting the tapers of their faith at his shrine.

JAMES WALDO FAWCETT.

Will Conscription Destroy War?

Conscription seemed to work pretty well in this country in the World War. It has become the policy of our government, for under existing statutes immediately upon the declaration of war the President can set the conscription machinery in motion and youths of military age can be drafted for the job of killing their fellow men by wholesale. Such a situation appears to be favorable to the war makers. But Dr. Charles F. Dole, the veteran Boston minister, author of "The Coming People" and of various other inspiring books, in a pamphlet recently issued raises the question, "Will Conscription Destroy War?"

Dr. Dole suggests that in case of another war there would be so many unconquerable objectors to military service that the jails could not contain them. Perhaps he is right. Certainly the number is increasing of those who have fully determined that never again will they engage in or support the business of collective homicide. Where there were a few scores of objectors in the World War there would be thousands were another war declared. The unity necessary for prosecuting a war might be rendered impossible and the government compelled to make a "peace without victory."

The more one considers conscription, the more likely it appears that this device for bigger and better wars will prove to be a boomerang and tend to make any war too great a risk to run, at least for a democratic government. For democracy is fundamentally respect for fellow men. And conscription raises the ultimate question of the right of a majority to compel a minority to do what that minority believe to be wrong. The spirit of democracy protests against conscription as nothing else than slavery. In Dr. Dole's words:

> Conscription leaves out of sight the man's mind, his faculty of choice, his honor, his conscience and his moral judgment. For the purpose of war he is an animal, forced, as by the whip, to do as he is bidden. The volunteer soldier or the mercenary is able at least measurably to foresee the nature of his work. If he does not like the prospect of being ordered out to shoot his brother, he need not enlist. But the conscripted soldier has no will of his own, even in view of the most ghastly or dastardly deeds. The volunteer or mercenary soldier quite conceivably holds an opinion favorable to the side on which he engages to fight. The conscripted soldier has no business with opinions. He must not so much as breathe an opinion contrary to the war to his closest comrade. Could a human being ever be put into a more ignominious situation than that which every day faces a conscript army?

Deeper than the question of conscription lies that of war itself. Dr. Dole fears that as long as men put up with war we shall have conscription with it. He indicts war as

> execrable, stupid, outrageous, and not merely wicked but inexcusable. We expect the younger generation to treat war as younger generations have treated slavery for a hundred years. Thus the slave trade long ago ceased to be a reputable calling whether on land or sea. We expect to record the same of the profession of the soldier. And this without forgetting that many of our own forefathers were soldiers. But we honor them most by recording our confidence that if they were living today they would renounce the inhuman business.

It is evident that before the soldier's calling becomes disreputable among us, there must be a re-interpretation of "the glorious wars that bought our liberties in the just wars our fathers fought." Dr. Dole accordingly takes up one by one the wars the United States has fought, beginning with the last, and gives reasons for his conclusion that every one of these wars, so glorified in our histories, was needless, was waste and foolishness. This discussion of our own pet wars is wise pacifist policy. We cannot consistently or effectively oppose new wars as long as we hold that the Revolutionary War and the Civil War were righteous and beneficent. Disillusion regarding those wars is necessary to the triumph of the cause of peace in this country.

The concluding paragraph of the pamphlet puts to the church the question of its duty in the present crisis. In the World War, "where did a church stand which was not taken over in some form for the aggrandizement of the War Department? Where was ever question raised in any church as to the iniquity of conscription?" But "the worst calamity that can be done to man is to oppose the motion of the spiritual life in him which constitutes him human. This is what war does. . . . To stop war altogether, to begin now, and for each nation to try to be if possible in advance of the others, will be to open a new era of noble life for all mankind. There is only one option at the stage of the development of mankind where we have come. What do you suppose a church which cannot see this is good for?"

Dr. Dole is a true prophet for the times, and has added one more to the many messages in which he has voiced the appeal of the eternal spirit of Good Will which, as he steadfastly believes, is leading mankind onward and upward.

HENRY W. PINKHAM.

NURSERY RHYMES

One year, two year, three year, four,
Comes a khaki gentleman knocking at the door;
Any little boys at home? Send them out to me
To train them, and brain them in battles yet to be.

Five year, six year, seven year, eight,
Hurry up, you little chaps, the Captain's at the gate.
When a little boy is born, feed him, train him so;
Put him in a cattle-pen and wait for him to grow;
When he's nice and plump and dear, sensible and sweet,
Throw him in the trenches for the gray rats to eat;
Toss him in the cannon's mouth—cannons fancy best
Tender little boy-flesh, that's easy to digest.

One year, two year, three years, four,
Listen to the generals singing out for more!
Soon he'll be a soldier boy, won't he be a toff—
Pretty little soldier with his head blown off!
Mother rears her family on forty bob a week,
Teaches them to wash themselves, teaches them to speak,
Rears them with a heart's love, rears them to be men,
Grinds her fingers to the bone, then, what then?

One year, two year, three year, four,
Comes a khaki gentleman knocking at the door;
Little boys are wanted now very much indeed,
Hear the bugles blowing when the cannons want a feed!

—*Brisbane Daily Standard.*

Correspondence

About the Gandhi Autobiography*

I

* * * * I have sent in my subscription to UNITY.
Also some names.
Used to take UNITY.
It will be pleasant to see it again.

NOBLE S. ELDERKIN.

Duluth, Minn.

II

I want to thank you for calling my attention to the articles by Gandhi, in UNITY. I am sending my dollar for a six months' subscription, and shall endeavor to get a number of my friends to subscribe also. * * * *

CAROLINE A. LOWE.

Pittsburg, Kansas.

III

Thanks for calling attention to Gandhi's Autobiography. I am subscribing immediately and will call attention of others to this opportunity. * * * *

L. L. WIRT.

Western Secy. National Council for Prevention of War.

IV

[Extract from a letter from Yale Y. Tsang, president of the Chinese students' club of the University of Washington—date March 12, 1926.]

"Many thanks for informing me about the autobiography of Gandhi. * * * I have got up a small group to subscribe for the weekly and read it together. * * * We are all admirers of the great Hindu leader. * * * I am sure we shall enjoy its reading immensely."

*These extracts are taken from the correspondence of one member of our Editorial Board who is "spreading the news" of UNITY's good fortune.

Satisfied Subscribers

I

Editor of UNITY:

Herewith enclosing $3 for renewal of my subscription. I will say that I have duly received every number of UNITY since March, 1925, and read them with interest.

UNITY is a high-minded paper.

C. G. ARNOLD.

Los Angeles, California.

II

Editor of UNITY:

I want to say how much I have enjoyed the recent copies of UNITY. Every article has been full of interest. I have been sending extra copies to some friends and trying to spread the word of Gandhi's forthcoming autobiography. Now may UNITY reach the circulation point which it so well deserves.

LYDIA G. WENTWORTH.

Brookline, Massachusetts.

III

Editor of UNITY:

Enclosed please find $7.50 to pay for two subscriptions to UNITY as per enclosed coupons. I am very glad to be able to do something for UNITY for UNITY has done much for me. It is the one magazine that I always read from cover to cover, and that I keep complete files of for future reference. During the dark days of the great war, and since, my life would have been a great deal more lonely and less hopeful, if I had not been given the solace of comradeship with such wise and brave souls as your John Haynes Holmes and your late Jenkin Lloyd Jones. These have long since made their way to my heart, to become felt there, not only as teachers and leaders, but also as personal friends and comrades. Around them cluster those other great souls, whose closer acquaintance I have been able to make from time to time through the pages of UNITY. And now, to crown it all, comes the Autobiography of Gandhi! Verily, my debt to UNITY is fast growing beyond any hope of repayment, unless it were on some basis similar to the recent settlement between the United States and Mussolini —for I will not say Italy.

And the editorial program of UNITY: The Outlawry of Work, as a first step to the democratic federation of the peoples of the world; the economic emancipation of the toiling masses and the abolition of poverty; the release of religion from the shackles of ignorance, superstition and sectarianism. Truly, a stupendous program! Utopians! fanatics! cry the cynics and the self-centered. Let them cry! Who cares? There can be no final defeat for the cause of Truth and Justice, and life is a glorious adventure and death a sweet rest for those who serve them.

A. E. KRISTJANSSON.

Winnipeg, Canada.

IV

Editor of UNITY:

* * * * Kindly send some more of the special subscription blanks.

John Haynes Holmes is to be congratulated on getting the Autobiography of Gandhi for UNITY. What wouldn't we give for an autobiography of Jesus or King Asoka!

DAVID RHYS WILLIAMS.

Chicago, Ill.

"Humanism Grows"

March 1, 1926.

Editor of UNITY:

While it is gratifying to find a critic accepting even one-third of "the essentials of Humanism," as does Mr. Allen in your issue of February 22, I must insist that Mr. Allen is still too sparing in his concessions.

Mr. Allen is not concerned primarily with the nature of the theory presented in my article. His quarrel is with my use of the term "Humanism." He holds that I have taken the term out of its historical setting.

Two replies are possible. The first is an appeal to history itself; the second is the obvious fact that Humanism grows.

(1) Protagoras, the chief ancient exponent of Humanism, who lived in the Fifth Century, B. C., gave much of his attention to the establishment of a theory of knowledge. The same is true of F. C. S. Schiller, the chief modern exponent of Humanism.

(2) Humanism aspires to be a working philosophy of life, and as such it must take into consideration the whole of life—including thought processes as well as "aims and ideals." Philosophy always aims at the largest possible synthesis. My aim in the article under discussion was to bring into a self-consistent whole the chief humanistic points of view, viz., (1) a theory of knowledge, (2) evolutionary naturalism, and (3) social well-being. I did not "narrow down Humanism to mean pragmatism," I included a theory of knowledge in a larger view of Humanism. And, by the way, what I said about "the uniqueness of each person's philosophy" is as realistic as it is pragmatic.

In the list of what Protagoras of old and Schiller of today have taught, it seems hardly adequate to narrow down Humanism to the cultural views of certain persons of the Reformation period. Humanism is rooted in the ages and it grows toward the future.

Chicago. CURTIS W. REESE.

Mr. Markham's Article on Bulgaria

Editor of UNITY:

Just received UNITY of February 8th. The article by R. H. Markham is a *most lucid analysis* of the Bulgarian problem, a clear and correct statement of the events the Bulgarian people has experienced and the conditions it is experiencing. I fully subscribe to every word from the beginning to the end. The article deserves the largest circulation. I know Mr. Markham very well. He has retired from the mission work, I think, because of the narrow-mindedness with which it is carried on.

P. M. MATTHEEFF.

Sofia, Bulgaria.

Friends of Liberty—Attention!

Editor of UNITY:

Will you kindly permit me to invoke the cooperation of the Friends of Liberty among your readers? I am preparing a Symposium on the subject, Why was it that the United States, dedicated by the Fathers of the Republic to Liberty, committed more crimes against Liberty during the War than any of her Allies and in some States continues to do so? I would be most grateful for such explanations of this paradox as interested readers may be disposed to send me.

JOHN BASIL BARNHILL,
Editor, *Humanity First.*

Canton, Pennsylvania.

THE FIELD

"The World is my country, to do good is my Religion"

The Churches and World Peace

The Message to the Churches of the United States from the National Study Conference of Representatives from Twenty-Eight Communions

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the Church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideals. It should be now ardently seeking, as it confronts present-day obligations and opportunities, actually to know the mind of its Master and to do whatsoever He commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the Church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. It is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more.

For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, much be achieved. The Kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the Churches of America and all citizens of goodwill. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty Communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies in their official actions, presents to the Churches of the United States of America the following Affirmations and Recommendations:

Ideals and Attitudes

The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of goodwill. Throughout His entire ministry, in all human relationships, Jesus was consistently animated by this principle of active and positive goodwill in the face of opposition, governmental oppression and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies and His prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate His spirit and method.

The Church, the body of Christ all-inclusive—transcending race and national divisions — should henceforth oppose war as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.

The Church should not only labor for the coming of the Kingdom of God in the hearts of men but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of goodwill. It should proclaim this message regardless of fluctuating opinion and political exigencies.

The Church should teach patriotic support of the State, but should never become the agent of the Government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

Policies and Programs

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, goodwill between nations and races. Let the Churches, therefore, be zealous in works of international benevolence, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The Churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international illwill, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

(1) Monopolistic control of raw materials essential to modern industry and economic welfare.
(2) Regulation of immigration.
(3) Race discriminatory legislation.
(4) Investments in backward countries.
(5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actively cooperate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our Government, adopted by the Washington Conference on Limitation of Armament, for cooperating with China in seeking the early abolition of "extraterritoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and Government of such attitudes toward, and treatment of, China and of Chinese and of all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in cooperation with other American peoples, such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the Government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well

as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our Government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by its Government and people. We therefore recommend to the people of our land the following concrete measures:

(1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.

(2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.

(3) Full cooperation of our Government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.

(4) Adoption by the United States of the policy of complete cooperation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.

(5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

Correspondence may be sent to Bishop William F. McDowell, Chairman, 105 East 22nd Street, New York, N. Y.

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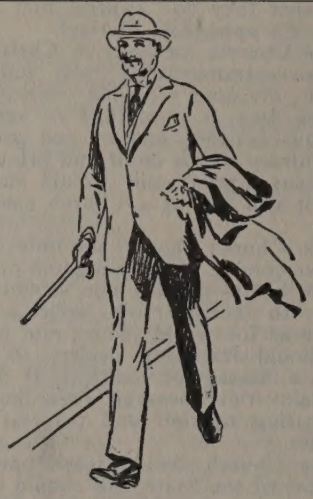

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